





ified to judge of their condition and wants. It has had to contend, and is now contending, with an amazing apathy respecting its great and good work in the Christian and commercial worlds; but, notwithstanding, it has shared signally in the favors of Heaven.

The objects of this society, as expressed in its constitution, are the following: "To improve the moral and social condition of Seamen, by uniting the efforts of the good and the evil; by promoting in every port Boarding Houses, of good character, Savings Banks, Reading Rooms, Schools, the ministrations of the Gospel, (at home and abroad,) and other religious privileges."

The officers of the Society, in their various annual reports, state that they were early encouraged to commence this noble work by the prospect of great usefulness to seamen, both spiritual and temporal; of profit to the merchant and ship-owner; and of general benefit to our country and the world. In the prosecution of their enterprise the members of the Society were encouraged, and have continued to labor with increasing usefulness. Five chaplains are now employed by the Society, who devote their whole time to various benevolent efforts for the especial benefit of seamen, in the ports of Canton, Havre, Honolulu, Marseilles and Mobile; while in Smyrna, Batavia New Orleans some expenditures have been made by this Society for the advantage of our seafaring fellow citizens. A convenient chapel, a seamen, and two reading rooms have been erected at the Sandwich Islands, for the accommodation of officers and sailors. The labors of Mr. Damon, the successor of the lamented Diell, have been much blessed. He has been instrumental of great good there in the temperance cause. For ten years past this Society has been dispensing its blessings among the sons of the sea. Much benefit has resulted to the seamen's cause by means of a monthly publication called the "Sailor's Magazine," which has been issued by the Society for more than thirteen years, always spreading before the community a great variety of valuable facts respecting sea-faring pursuits, the claims, wants and prospects of seamen, and exerting a happy influence in their favor wherever it has gone. Besides many instances of hopeful conversion, a moral reformation has taken place among seamen of the most cheering character. This reform has been seen in the multiplied instances of abstinence from intoxicating drinks. The grog tub is becoming as unfashionable as the sea, as the grog decanter is on shore. Several large and convenient boarding houses have been established, and especially within the last four years, which have exerted an influence of the happiest kind. By means of mariners' churches at home, of chaplains stationed abroad, and liberal supplies of Bibles, Testaments and other suitable books, distributed gratuitously among them, our generous brethren of the wave have been furnished to a considerable extent with valuable instruction at home, in foreign ports, and while floating over the wide, deep sea. Savings banks have been stored safely for the sailor hundreds of thousands of dollars, that might otherwise have been squandered in intemperance and lust. Register offices have recorded the names of thousands lost amid the perils of the ocean, whose families might otherwise have never known their fate. Libraries have supplied mental food for the sailor in abundance; and schools connected with the homes have scattered their favors freely in his path.

This is the field, and these are the labors of the American Seamen's Friend Society. Who of our readers do not feel in their hearts that it is eminently worthy of patronage? But, it must be remembered, the great enterprise of this Society cannot be sustained without feeling in the pockets. The call is now loud and repeated upon the Society to increase its efforts, and enlarge the sphere of its benevolent action. From many lands the cry comes for help, borne on the winds and over the billows of the deep. Chaplains to seamen, in very many large and important ports, both in the eastern and western hemispheres, are earnestly requesting aid in their arduous toil. They ask the friends of the sailor in America to send them re-inforcements of men, that they may go forth with increased strength to reap the widening and ripening harvest of the seas.

Merchants and ship-owners of America no society is more worthy your liberal support than the one for which we are now pleading. All the pecuniary means you may give it, will be wisely disbursed by a prudent and skillful executive committee, composed mostly of gentlemen who are or have been connected with maritime pursuits. Donations may be forwarded to the Treasurer of the Society, Mr. Charles N. Talbot, 66 South Street, New York, to Rev. D. M. Lord, 99 Purchase Street, Boston, or to the editors of the "Sheet Anchor," 39 Merchants Row. We have recently had the pleasure of forwarding twenty dollars to this Society, and shall be happy to forward many more. Donations may be acknowledged monthly in the *Sailor's Magazine*. The donation of fifty dollars constitutes the donor, or any other person, who may be selected, a life director of the Society, and will furnish a copy of the *Magazine* gratis for life. The donation of twenty dollars constitutes a life member of the Society, and secures the *Magazine* gratis for one year.

Who will be the first to make us the donors of their bounty to the American Seamen's Friend Society?—*Sheet Anchor*.

#### Progress of Truth in Denmark.

Rev. P. C. Munster, of Copenhagen, writes to Rev. C. G. Sommers, of New York, as follows:

"You will be pleased, my brother, to learn that our beloved church is in a state of constant progression. Next Lord's day will be our third anniversary as a church, and the forty-fifth year of my own age. We expect on that day that several recently converted persons will be immersed in the name of the Father, Son, and Holy Spirit, and after that added to the church of our Lord Jesus Christ. During the three years of our existence as a church, I have myself been confined in prison about eighteen months. Notwithstanding this, our adorable Lord, who can employ any and every means to carry forward his kingdom, and who would make even the stones to cry out if his children should hold their peace, has of his own grace and by various instruments during the past three years, called to the knowledge of the truth more than twenty times as many souls as the number with which he commenced the establishment of his church in this city. And for

ever blessed be his name, he has more than a thousand times spoken peace to our souls, as well when we were cast into the dungeon as when we have enjoyed our liberty."

#### Christian Reflector.

BOSTON, WEDNESDAY, MARCH 29, 1843.

#### Rev. William Collier.

The public services, connected with the interment of the Reverend William Collier, took place on Thursday last, at 3 o'clock P. M., at the meeting-house in Baldwin Place. After a solemn chant by the choir, prayer was offered by Rev. Dr. Sharp. The beautiful hymn, "Our fathers! where are they," was followed by a sermon from Rev. Mr. Neale. "Servant of God, well done!" was the closing hymn. The closing prayer was offered by Rev. William Howe. The Baptist clergymen of the city were generally present, and assisted in the minor parts of the service. Mr. Stow, pastor of the Baldwin Place Church, was present, but unable to speak from a throat affection, which has obliged him for several weeks to decline public speaking, and even, to a great extent, ordinary conversation. The deepest interest and solemnity pervaded the large congregation during the whole service. The discourse embraced a condensed history of Mr. Collier's life, delineating his mind and heart. Assured from many sources that those who listened to it will be much gratified to see it in print, and no less assured that it will be read with deep interest by those who could not hear it, and likewise impressed with the fact that these memorials of our fathers should be recorded and cherished by their children and successors, it is with great pleasure that we give this sermon a place in our columns. May its personal influence many to emulate the virtues and benevolent actions of its subject.

"Behold the pleasing portrait, and admire! Nor stop at wonder, imitate, and live!"

#### Biographical Discourse.

Delivered at the Interment of Rev. Mr. Collier.

BY R. H. NEALE.

"Who went about doing good."—Acts 10:38.

Among the attractions of the sacred volume and the evidences of its inspiration, is the chastened simplicity of style which distinguishes the character of its writers. Especially is this true of the four evangelists. They record their own faults without apology or explanation—speak of the conduct both of friends and foes just as they witnessed it, without adding epithets of their own either of praise or reproach. In describing the character of the Saviour, whom it is evident they loved and adored as God over all and blessed forever, they indulge in no high-wrought descriptions, no studied encomiums. The effulgence of his divinity, the pre-eminent excellence of his human nature, and the strange and mysterious glory of these united, shine forth apparently without design on the part of the narrators, who had simply taken in hand to record what they saw and heard. A sentence often and that introduced incidentally, such as we should include in parentheses, lays open the distinguishing peculiarities of his character, and presents him before us as the brightness of the Father's glory and the express image of his person. A few words often, like the print of the nails, flash conviction into the soul and prompt the admiring exclamation, "My Lord and my God!"

It is thus also that Christ's peculiar character as a man is presented to us. The language of the text is an incidental remark of Peter, in his address at the house of Cornelius the centurion. And yet what singleness could more accurately and fully lay open before us the character sustained by the Saviour, when he was in the flesh and dwelt among us. *He went about doing good.* This gives us an insight at once into his heart, and what we see: Benevolence all glowing and warm, extending to individuals of every class; sympathy gushing forth from the deep fountain of a soul capable of being touched with the feeling of human infirmities; a humility willing to move in a retired sphere and do good in an unostentatious way and on a comparatively small scale; a mildness, patience, and affection, leading him to toil amid discouragements to bless the ungrateful and the unworthy, and overcome opposition and hatred by the all-subduing sweetness of his own spirit and the soft yet triumphant power of his own undying love. *He went about doing good.* Such was the character of Christ as a man. And in this respect, though his human excellences were infinitely superior to any which fallen man can attain on earth, he is nevertheless set forth for our example, that we should walk in his steps. And no higher encomium ever need be passed upon an individual than to say, his life bore a resemblance to the life of Christ. This we can say of our departed brother. The language which was used to describe the life and ministry of the Saviour may be employed, though in a more limited sense, in giving a description of his. He went about doing good. This will be best shown by presenting, as is usual on occasions like this, a brief statement of the facts in his history.

Mr. Collier was born in the town of Scituate, Mass. Oct. 11, 1771. His father, though not a professor of religion, and in somewhat humble circumstances in life, was much respected for his intelligence, industrious habits and strict moral integrity. The mother of piety and faithfulness, what I love ever to notice, another delightful instance of the power of a mother's instructions and example. Her son, I am informed by those acquainted with both, resembled her in all the essential characteristics of mind and conduct—the difference appearing only in their sphere of action. The benevolence, humility, and love, which led her, in her appropriate sphere, to shed a hallowed and delightful lustre over the scenes of domestic life, prompted him, as an ambassador of the cross, to imitate his divine Master, in going about doing good, visiting the afflicted, preaching the gospel to the poor, and wiping away the tear of sorrow, and has now brought down upon him the blessing of many that were ready to perish, inasmuch as he delivered the poor that cried, the fatherless, and him that had none to help. Under the influence of his affectionate and pious mother, there was early developed in our departed friend, that simplicity of character, and that conscientious regard to moral obligations, which have distinguished him through life. Though he did not make a profession of religion until he arrived at years of manhood, yet his friends often noticed in his earliest years a seriousness of disposition, and to use his own language "a sort of religious turn," which under the sanctifying influence of the Spirit of God, led him subsequently to become a humble Christian—a useful and beloved minister, and has now,

doubt not, secured to him an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

There is a great difference in the character of conversions. Upon some the Spirit of God descends like a thunderbolt from heaven, rifting the gnarled oak and breaking in pieces the flinty rock. It was thus with the Philippian jailer, who, trembling and astonished, threw himself at the feet of his prisoners and cried out, "Sirs, what shall I do to be saved?" On others the Spirit of God descends like the gentle dew, and the mellow rays of a vernal sun, developing and expanding the summer flower. It was thus that God opened the heart of Lydia, and led her by a soft yet subduing influence to the faith of Christ. The difference in these conversions depends much on the previous training. Some have been brought up in hardness and fierce opposition, and taught, like Saul of Tarsus, to breathe out threatening and slaughter against the disciples of the Lord. Hence their conversion, like his, is marked and striking. But others have been brought up like Timothy, who from a child was acquainted with the Holy Scriptures that had been taught him by a pious mother. It was thus with our departed friend. If there is such a thing as a gradual conversion, of which I have no doubt, without going into any metaphysical niceties, his seems to have been one. He was trained up in the way he should go, and when he was old he departed not from it.

For Jesus' sake, while yet a child He sought to keep him undivided; For well his spirit prompt might find What Christ on earth would have him do!

Mr. Collier was first led to this city for the purpose of learning the trade of house-expenter. Here, attracted probably by the pulpit talents of the gifted Stillman and the strong minded Baldwin, he was led to attend upon their ministry, which he ever held in the highest estimation, and like all their surviving hearers, which death, alas, is fast reducing in number, he could not pass an hour more pleasantly to himself and his friends, than in entertaining them with delightful reminiscences of those venerable men.

Soon after the age of 21, Mr. Collier united with this church, then under the pastoral care of Rev. Dr. Baldwin. Having finished his apprenticeship, and feeling a strong desire to spend his life in preaching the gospel, he entered upon a course of study at the Rhode Island College, now known by the name of Brown University, where he graduated in 1797. He afterward spent some time in studying theology with its President, Dr. Maxcy.

Forty-four years ago, Mr. Collier, then a young man, was ordained to the work of the Christian ministry. Stillman and Baldwin and Gano, and others of their associates in the ministry, were assembled to attend his ordination. Dr. Baldwin preached on the occasion from the text "Take heed unto thyself and unto the doctrine. Continue in them; for in doing this, thou shalt both save thyself and them that hear thee." Toward the close of his sermon he addressed himself to the "Candidate, in language which forms an impressive contrast with the scene which we now witness.

"My very dear Brother.—You are this day stepping up upon the stage of public life. You are now to be set apart, by prayer and the laying on of hands, to the work of the ministry. From a very intimate acquaintance with you, from the first dawn of your hope until the present time, I have observed with much pleasure your pious and circumspect behaviour, as also your improvement in human science, and I hope, growth in grace. You will now therefore permit me to exhort you in the words of Paul to Timothy, 'Now therefore man, be strong in the grace that is in the Lord Jesus, and in the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach thee also.'"

Dr. STILLMAN gave the charge; in which, as was characteristic of him, he says, "Be sure my brother to dwell upon the most important doctrines of the Christian faith; among which we rank the following. The true and proper deity of Jesus Christ—his complete atonement—the total depravity of human nature—the necessity of regeneration by the Holy Spirit—the Christian temper and conduct—the judgment to come, and the final and eternal rewards of the righteous and the wicked. Do not shun to declare the whole counsel of God. I wish to caution you against a general mode of preaching. We may preach to Christians till we have no more Christians to preach to. Remember, sir, there are in every congregation two classes of people, believers and unbelievers. It is your duty to describe those different characters, and to give to every man his portion in due season. Commending ourselves to every man's conscience in the sight of God."

Mr. Collier was ordained as an evangelist, or to use the phraseology then employed, as a "minister at large." And though he afterwards became a pastor, yet he closed his ministry as he began it, in the character of a Missionary, and on the field of his first labors.

After Mr. Collier's ordination, he preached one year to the Baptist Church in Newport, R. I. Four years he was settled as pastor over the First Baptist Church in New York city, after which he removed to Charleston, in our immediate vicinity, where he was settled as Pastor of the Baptist Church in 1804, and continued until 1820. Since then he has resided in this city, where his services and character, as a Christian and minister, are well and favorably known. Although his connection with the church in Charleston has been dissolved upwards of twenty years, there are many still living who cherish a sacred remembrance of his kind and affectionate and faithful labors. As a pastor he particularly excelled. Like the good shepherd, he knew his flock, and could call them all by their names. He went from house to house comforting, exhorting, and charging every one of them, as a father doth his children. Nor were his labors, even in Charleston, confined to his own people. Ever intent upon carrying the gospel to the poor and destitute, he early turned his attention to the spiritual wants of the unhappy individuals confined in the State Prison, where he was soon after his settlement in Charleston, appointed to the office of Chaplain, in which capacity he acted for many years after his residence in this city. Thus fulfilling the ministry of his divine Master, of whom it was said in prophecy, "The Spirit of the Lord is upon me, because he hath sent me to publish good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." After his resignation as Pastor, and his removal to this city, he was employed by the "Boston Baptist Female Society for Missionary Purposes." In this relation he continued to act until about five years since, and indeed he pursued his labors as a city Missionary until the time of his death, though latterly with less efficiency owing to his advanced age and increasing infirmities.

I feel unable to do justice to this part of his history. The work of a city missionary is very

liable to be undervalued. It is one of detail. It is difficult, and often improper for him to make known to the public the particular circumstances connected with the thousand instances of guilt, and crime, and pinching want, that come under his notice and demand his attention. Some general statements I may be permitted to make. Mr. Collier, soon after entering upon his work as a missionary, set himself strenuously to break up certain notorious haunts of vice which then existed in the western part of the city. He appealed to the community, to the religious especially, and to the public authorities. The citizens were aroused. The strong arm of the law was enlisted on his side; which, co-operating with an enlightened public sentiment, enabled him to accomplish his object. Those dens of iniquity were broken up, and a standard raised in favor of public morals, which has proved a rich blessing to the city. This interest was shortly after transferred to a convenient hall over the ship-market in Purchase Street, where under the auspices of the Boston Society for the promotion of Morality and Piety, meetings were regularly maintained. In 1826 this interest was transferred to Julian Hall, where meetings were continued until the formation of the Federal Street Baptist Church.

The Children's Friend Society, in the formation of which he took a leading part, was especially dear to him. Its early success and present prosperity are traceable, in a great measure, to his agency. He never ceased to bestow upon it his prayers, his counsels and his influence. Doubtless many present remember among the children that appeared before the audience at a late exhibition of that society, a little bright-eyed girl, who attracted special attention by her apparent intelligence. "Pray tell me, Father Collier," said I, "who is that little girl?"—"Why, that child," said he, "I found a few months ago, down in Ann Street, singing songs for money to buy gin for a drunken father and mother." Mr. Collier has devoted much attention during the last three years to that part of the city known as South Boston, and I have been informed of ten children rescued there by him from the haunts of vice and misery, and put in situations favorable alike to their temporal and spiritual welfare.

Mr. C. was one of the pioneers in the great temperance reformation. Thirty years ago, he published "Dr. Rush's Inquiry into the Nature and Effect of Ardent Spirits." In 1826, he published a paper entitled "The National Philanthropist," the object of which was, to advocate entire abstinence from all intoxicating drinks—the first temperance journal in the country or the world. An enterprise which no man, at that time, would have attempted when the cause was so unpopular, except from a high sense of duty, and an honest desire to improve the moral condition of society, and to prepare the way for the coming of the Lord.

Mr. Collier, amidst his other labors, has published some valuable religious books, among which I may name *The Evangelical Instructor*, *Practical Connections*, in two volumes, *The Gospel Treasury*, a little book rich in spiritual food. It ought to be republished. The old set of Fuller's Works was first published in this country by Mr. Collier, in eight volumes. A better system of theology has never been written—worth, as was once said in this pulpit, a ship-load of German divinity.

Mr. C. originated, and continued for some time a monthly publication entitled *The Baptist Preacher*. He evidently, in the books he published, did not think so much of what would be likely to sell, as of what, in his own view, or according to his own spiritual taste, would be most likely to benefit the soul.

Mr. C's experience has been different from what he anticipated at the commencement of his ministry. It has been a source of grief to him, that he was not able to sustain to the last the responsibilities of the pastoral office. But the superabundance of his labors, when a pastor, early and seriously impaired his constitution, so that for some years past, he has scarcely been able to speak so as to be heard across a common vestry. When a pastor, I am informed, his voice was unusually clear and sonorous.

Mr. C's history furnishes but too true a picture of what is often a minister's experience. The beginning of his ministerial career has been well compared to an ascent on the southern and deep side of the river amid high rocks, and the brightness of Italian skies, and its close to descent on the other side amid perpetual snows, chilling winds, and northern blasts.

But after all, in this part of the Christian minister's experience, which seems so sad and gloomy, the wisdom and goodness of God are often most conspicuous. His providences are admirably compensated. When a minister is in the fullness of his strength as a public character, engaged in the discharge of arduous duties and wide-spread responsibilities, he is almost necessarily compelled to neglect his own household. His family see but little of him. But when age or infirmities lay him aside from the more active duties of a public station, his character often shines forth with a brighter lustre, and the influence of his piety is more rich and refreshing. As the river runs in a deep channel when it diminishes in breadth, so the affections of the soul, when circumscribed, become stronger by concentration. It was thus with Mr. Collier. For some years past he has lived in comparative retirement. The great world has seen but little of him. But he has been in this very account the more endeared to the smaller circle in which he moved. Home was his paradise, and his influence as a father, a brother, and a friend, has been more valuable than ever.

But I must hasten to notice the closing scene of his life. A little more than a year since, he was called to undergo a severe and dangerous illness. But it pleased God to raise him up and protract his life a while longer. He was with you in the prayer meeting held on the first Monday in the year. You recollect the remarks he made on that occasion. He spoke of the feelingly of brotherly love, and the great grace of our Lord Jesus Christ, and closed by repeating the following stanza:

"Here in this house I leave my vow, And by rich grace I move, Witness, ye saints who hear me now, If I forsake the Lord."

Mr. Collier was always at home in a prayer meeting. He generally spoke in these meetings, and always spoke to the purpose. His usual method was to quote a passage of Scripture, give an interpretation of it, and then enforce it in his own affectionate style by practical remarks. His health was very feeble during the summer, and as winter approached, he relapsed into the disease with which he was formerly afflicted and which has now terminated his life. I was repeatedly at his bedside, as were also many ministerial brethren, and had the privilege of conversing and praying with him on Saturday last, a few hours previous to

his death. He had then all the appearance of being on the brink of eternity. He could say but little, yet collecting all his energies, and his countenance assuming the strongest expression of firmness, he declared, for the last time, his unwavering confidence in Christ, and his expectation of being saved only through the all-abounding grace of the gospel. He spoke no more on religious subjects, and at 4 o'clock on Sabbath morning, his spirit, worn down by a long and weary pilgrimage, entered into rest. His death was unusually calm and peaceful. He simply ceased to breathe. It seemed as if he had but gone to sleep.

"So tranquil and so serene, each feature lay, In its unbroken stillness."

"So fades a summer cloud away, So sinks the gale when storms are o'er; So gently shuts the eye of day, So dies a wave along the shore."

"Our little son," writes Mr. Collier, on the day his wife died, in the year 1813, "our little son, between four and five years old, was much affected, as were all the other children, with the death of his dear mother. Observing the people going to meeting at the hour of public worship, he said to his father, 'Why don't you go to meeting?' It is time." His father replied that his dear mother had died that morning, and he felt it his duty to stay at home with the family. "Well Pa," said the child, "when you were going to meeting Sabbath days, mother used to take us into her chamber and pray with us. Won't she talk and pray with us any more?" Happy for the bereaved children that they had a praying mother and a praying father. Your parents on earth will converse and pray with you no more. But their hallowed memory is a rich inheritance. May you imitate their example, and live and die in the exercise of that faith and hope which comforted them when living, sustained them when dying, and are now exchanged for the full fruits of a blessed immortality.

#### The Right Kind of Piety.

Those who have but recently passed from death unto life have ordinarily very inadequate notions of the Christian life. A Christian's joys and hopes they have experienced, and amid the delightful associations and salutary influences of a revived and active church, they may be making rapid progress in the Christian course. But it is one thing to live like a Christian amid such scenes, and another thing to pursue a life of holiness through all the vicissitudes and varying circumstances of a person's history. The piety that God owns and rewards, is a piety that dares to be singular; that is not dependent for its fervor and stability on the zeal or perseverance of others; but that lives and flourishes, breathes and burns, in times of general declension—at seasons when activity in the service of God is most needed, but least seen. It is a piety, two grand elements of which are decision and perseverance—uncompromising integrity and undying energy. This kind of piety has on it the stamp of sincerity. Its foundations are laid deep, and its superstructure rises above the clouds. It makes its possessor permanently happy and constantly useful. His path shines brighter and brighter. He is safe amid the storms of life, and secures an inheritance among the sanctified on high.

Noah was illustriously righteous, because he was firm and faithful in a wicked and adulterous generation. And God who was a witness to, was also a witness for his integrity. It has been proclaimed before angels and men, and its immortal honor. The question for every Christian, and especially the recent convert to Christianity, to propose to himself, is—whether he will make the conduct of others the standard of his own, and ebb and flow with the tide in the matter of personal and active piety, or whether he will stem the current and stand his ground? Will you live for God and your perishing fellow-beings, irrespective of a lukewarm church and gain-saying world, or will you accommodate your piety to the times, satisfied with a mere "name to live"—a mere profession of Christianity? A resolution to do the latter is not one particle better than a resolution to lay religion entirely aside. You may as well leave off praying, and run after the world untrammelled, as attempt to be a Christian and yet allow yourself to be a creature of circumstances. He that is not for me, the Saviour says, is against me. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. We cannot be on the Lord's side unless we are willing and anxious to appear there—whatever be the choice or conduct of friends and associates. Christ says, indeed, if any one love father or mother more than me he is not worthy of me. His claim is paramount to every other. And it will not be long, Christian convert, before he will test the strength of your attachment to him. Prepare for the trial, by testing it yourself.

#### Luther and the Gospel.

It is pleasing to know the instruments, feeble in themselves but mighty through God, which he employs to counteract the machinations of wicked men against the cause of truth and righteousness. A bold blasphemer against God whose name was Teitel was employed by the Pope of Rome, Leo X., to engage in the sale of indulgences, for the pardon of sin, and to hold harmless in the commission of wickedness, those who would pay the price in money, which he demanded for the perpetration of contemplated crimes. Leo X. was advanced to the pontifical throne in the year 1513. By his prodigality and luxurious life, he wasted the treasures committed to his charge, and to replenish his coffers, and under the pretence of completing the magnificent church of St. Peter, he had recourse to this method. John Tetzel, a Dominican friar, who had already had some experience in such matters, tendered his services. He rode through the country escorted by three horse-men, in great state, and spending freely. In every place which he visited, he entered the church with religious ceremonies and music, announcing his authority from the pope for the sale of his indulgences. His unparalleled impudence, and the success which attended him, aroused the indignation of Luther and stirred up his spirit to encounter this wickedness. He became more deeply impressed with the importance of his favorite doctrine of justification by faith in Christ, and that forgiveness of sin can only be obtained by believing in him. This cardinal doctrine of the Bible he preached with great energy, assuring all who heard him, of the utter inefficacy of their pretended good works, their penances and mortifications, for the procurement of pardon. This, he said, could only be received

by forsaking all wickedness, and yielding their hearts to the faith and love of the Son of God. He composed ninety-five theses, denouncing the doctrine of indulgences, and posted them on the door of the church at Wittenberg. These created great opposition against him, and together with the clearness with which he preached the gospel, were the means of greatly enlightening the common people with reference to the way of salvation. He was the instrument of the conversion of several men of eminence in civil authority, who became his warm admirers and friends. His principles spread their influence far and wide, constituting a fortress against the errors and corruptions of Romanism, which can never be destroyed.

In the conduct of Luther, who is deservedly styled the founder of the Reformation, so far as human instrumentality may deserve the name, we discern the elements of the prosperity of the true church of God. Regularity of moral conduct, the cultivation of all amiable tempers of which simple human nature is susceptible, can never communicate that spiritual life which the gospel, preached with clearness, and accompanied by the spirit of God, produces in the renovation of the hearts of sinners. This truth is illustrated by the success which attended the preaching of the apostles and primitive ministers of the first century. They assured all to whom they ministered, that there is no other name given under heaven among men, by which we can be saved, but the name of Christ. Jesus and the resurrection was their constant theme. This was the substance of Peter's sermon on the day of Pentecost, when three thousand became the subjects of the grace of God. It was this same gospel which was attended with remarkable power under the ministry of Paul, the great apostle of the Gentiles. That is redemption through the blood of Christ, and salvation in no other way, is the cardinal truth which has been the means of all genuine revivals of religion, from the first century to the present time. The revivals of religion under the preaching of President Edwards, which occurred a century since, and the success which attended the ministry of George Whitefield, in our own country, and in England, were produced, under the energy of the Spirit of God on the hearts of sinners, by the clear exhibition of the truth that Christ is the end of the law for righteousness to every sinner who believeth. Do the pastors of our churches, and the evangelists who labor in our cities and towns desire to see the prosperity of the churches, and the ingathering of souls to Christ, let them go forth in his strength, and in the spirit of ardent prayer declare to men the all-sufficiency of the atonement and reconciliation, which the gospel exhibits for the sanctification and complete salvation of every penitent and believing soul. The Spirit of the living God will bless such a ministry, by the communication of his grace; and when such a ministry, shall be universal, we shall realize the long-expected and prayed-for millennium. Let the preaching of morality as an introduction to the work of grace on the heart, be laid aside, and the necessity of regeneration by the Spirit of God be exhibited, as the foundation from which the only gracious morality can proceed, and then will dawn upon us the light which will scatter the darkness in which the false religions and vain philosophy of men have enveloped the world.

BEREAN.

#### Massachusetts Philo-Italian Society.

A meeting of the friends of Italy and of Protestantism was held last week, on Monday evening, at the Rev. Mr. Hague's Church in Federal Street, which resulted in the formation of the Philo-Italian Society, on the same plan as the American P. I. Society lately organized in New York. Messrs. EDWARDS, Esq., was elected Chairman, and GEORGE ALEXANDER SMITH, Esq., Secretary. The Rev. Dr. JENKS led the assembly in solemn prayer. The object of the meeting and of the Society whose organization was contemplated, was lucidly stated by the Rev. E. N. KIRK, who held the audience most intensely listening for a whole hour. We regret that we have not space to report, at length, his eloquent and impressive remarks. He spoke of members of the Roman Catholic Church as deserving, in many instances, our confidence and respect. They were always to be distinguished from the Papal system, which was alike anti-Christian and anti-republican. The influence of civil and religious power on those possessing it, was strikingly exhibited; and facts, general and well-known, were referred to, showing that such power had never been held without being abused. He declared it unmanly, unwise, and unchristian, in Protestants, merely to stand on the defensive, when Rome was expending so much of energy and resources to make inroads on Protestantism in all countries where it prevails. We also must make aggression. Aggression is the only true policy, and is our highest duty as Christians and as men. We must let the Pope know that we are not going to receive his missionaries and books without returning the compliment. Mr. K. made a statement of the means and facilities within our reach for benefiting the Italians, thousands of whom are sighing for Protestant sympathy—earnestly desiring Bibles, tracts, and religious instruction. They are not confined to Italy, but may be reached first and extensively by the great cities of London, Paris, New York, etc. The objection of some, that this appeared too much like a political movement, Mr. K. answered to the satisfaction, we presume of all who heard him. He also spoke admirably of the importance of concentration on this subject. Men of different religious connections must unite together in efforts against Papacy.

The Rev. Mr. HAGUE followed Mr. Kirk. He related several striking facts, historical and incidental, illustrating the spirit and designs of Popery, defended ably the measures proposed by Mr. K. We are crowded for room, and therefore, compelled to omit a particular account of his excellent remarks. It was resolved by a large, if not unanimous vote to form a Society. The Constitution of the American Philo-Italian Society was adopted with only the necessary change in the name. A nominating committee reported officers in part. The deficiency is to be made up by the Executive Committee.

We agree with Messrs. Kirk and Hague in the opinion that this enterprise is to fail soon and signally, or is to be one of the mightiest moral movements of the present age. That we have a great work to do with reference to Popery—a work full of trial and conflict, every observant Protestant and Christian must know and feel. We have slept while Rome

has watched; and the missionary spirit of a "missionary age" must induce a feeling like that which Paul had, looking toward the imperial city and longing to preach to those who dwelt at Rome as the unsearchable riches of Christ. The time has evidently come for action—decisive, concentrated, and aggressive action, and we do earnestly hope that a work, so well begun, will be carried on with vigor, and enlist the sympathy and co-operation of pastors and churches throughout the State.

#### The Lion aroused!

The meeting noticed above has called forth one of the most wrathful, vindictive, tremendous outbursts, from the New England Reporter, an organ of the Papists in this city, that was ever penned, on any subject or for any occasion. The language is such, that nothing would induce us to transfer any portion of it to our columns, were it not so admirably fitted to open the eyes of Protestants to the true spirit of Papacy, and of the emissaries of the Pope who dwell in our very midst, and unobtrusively write, print and circulate, in large and handsome newspapers, such tirades as that before us. The police and Christian editor calls us in his very first sentence, "personifications of running hares—beings most unprincipled; yet who blaspheme high heaven by claiming to wear the vesture of the ministry of God." He charges us with "a mean passionality and unchristian spirit of vengeance against the peaceful triumphs of Catholicism." He repeats the resolutions contained in the case which assembled that meeting, and says: "Who ignorant are not those resolutions, when a set of blockheads are not those propagators of the gospel of peace! Blind fanatics, bound strongly in the shackles of prejudice and error, they propose a crusade against that church of ages, pillared high upon the adamant of Truth. We smile in pity upon their puerile efforts, supported as they are by the speciousness of calumny and the arts of ambitious and deceptive men. What a scope of field they propose for their pious labors!"

Mr. Kirk, he says, uses "a few terms which are not culled from the Billingsgate lexicon, particularly when touching Catholicism with the infernal dye of his own feral and oblique mind." The congregation of that evening he calls a "credulous and gullible auditory." The assertion of Mr. Kirk that the Papal church had been an enemy to civil and popular education, he says, "is as unfounded and infamous a lie as he ever uttered, although his honied lips are now proverbial, as the channel for black and vilifying falsehood." To the remark of Mr. K. that "we must no longer act on the defensive and be content with repelling aggression," he replies, "Ay, be the aggressor, and how proudly shall we not meet you and expose your cupidity and hypocrisy in all its naked hideousness."—"Speaking of Mr. Hague, this week and another editor says 'that a more egregious fool and more sanctimonious blockhead, we have rarely seen presenting himself upon the polemical arena, to be scouted and jeered at by men of sense.' And yet he goes on to tell what Mr. Hague said, and to dispute his statements. Off from that ministerial heart, clothed in the blackness of deliberate and repeated falsehood. Eternal shame upon these men, who will meet in secret council to utter the vilest calumnies—calumnies that, as they slip from their tongues, are lurid with the hue of hell!"

We have quoted enough. Such is Papacy, written out and published, in the metropolis of New England, in 1843! There are those who say that the spirit of Papacy has changed during the last two centuries, and that in this country it is essentially modified by our free institutions. If it be so, what was it at the period of the Reformation, and what is it in countries less free than our own?—What it is now, and in Boston, our readers have ample means of judging. "By their fruits ye shall know them."

#### Plans and Prospects of the Papal Power.

The recent organization of the American Protestant Association, in Philadelphia, is another important movement, which promises to do much toward enlightening the American public with reference to the plans of Romanism, and the progress of Papacy, especially in the United States. We present our readers with an extract from their Address, a copy of which, in a neat pamphlet form, has been forwarded to us, and the whole of which is eminently worthy of perusal.

"Whatever it be the final issue of this contest, we feel called upon by what we see already, to unite for the purpose of defending from its insidious assaults, the rich inheritance of liberty and truth which by the mercy of God we have received from our fathers. We see, for example, as the acknowledged leaders of the Roman Church in the United States, a large and increasing body of ecclesiastics, mostly foreigners, who have no tie of birth or blood to attach them to our soil, and whose Bishops are bound by their oath of office to defend and to keep the Roman Papacy and the papal system, against all men. We see these ecclesiastics attempting to drive the Holy Scriptures from our system of public education;—and urging arguments (we may add) for the attainment of this object, which assume that there are fundamental and irreconcilable differences between their principles and those







## Poetry.

For the Christian Reflector.

## Lines.

Addressed to S. M. Cargill, on the death of his brother, who died February 24, 1843.

O breath of spring! thy vernal breeze  
I caught with meekness on my face;  
With foliage crowned, the lofty trees  
Shout upwards to the vaulted sky.

There sleeps, in yonder lonely vale,  
A form thou canst not visit now;  
Thou canst not flush that cheek no more,  
Nor drink the dew-drops from his brow.

Then wait thy perfumes o'er his bed,  
And render sweet that sacred spot;  
There, softly pillowed, rests his head;  
In death's embrace, he needs you not.

For him my first affections moved,  
And could his heart their tenders twine,  
The first my childhood learned to love,  
The last my youth could have resigned.

If sorrow's shade should o'er my way,  
Draw from my eyes a flood of tears,  
His smile could chase the gloom away,  
Soothe all my sorrows, calm my fears.

In his fair soul there seemed to meet  
Virtues both noble and refined;  
Meek, mild, and gentle, peaceful, sweet,  
Yet firm in purpose, strong in mind.

Met him I see his image now,  
In dreams his form comes floating by;  
His dark locks rest on his forehead,  
And gleams sparkling in his eye.

When glancing fervid his frame,  
And pointed all the springs of life,  
In vain we strove to quell the flame,  
And quell the war of dying strife.

He came, the devoted heart, at last—  
We gathered round his dying bed;  
But ere death's languor o'er him passed,  
His faint smile and raised his head.

Dear father, mother, sister, come,  
Come and receive my last farewell;  
Then home to friends and friends I go,  
Where I may in his presence dwell.

Thus said the youthful saint, and died;  
Thus gently breathed his parting breath;  
His tender form, severely tried,  
Had yielded to the power of death.

The resurrection morn shall dawn,  
And bid the sleeping saints arise;  
From that small mound in yonder lawn,  
He shall ascend the upper skies.

H. N. W.

## The Family Circle.

## Trials and Dangers.

The following very graphic description of the trials at home and dangers abroad, which are incident to the Whale Fishery, is by a Nantucket correspondent of the New York Evangelist—no doubt the Rev. John S. C. Abbott—

Nantucket is sustained entirely by the whale fishery. But few persons are aware of the peculiar trials and dangers which this business involves. I have rarely been able to see the United States banner run up to the top of our flag staff, announcing that a Cape Horn ship has appeared in the distant horizon; or to sit upon my house top, and watch the lessening sail of one as it recedes from the island, disappearing in the haze of the ocean, without having emotions excited which will moisten the eye. Our ships are fitted out for a cruise of four years. If they return with a cargo of sperm oil in forty months, they are thought to be remarkably successful; but not unfrequently they recruit their exhausted stores in some port around Cape Horn, and nearly five years pass away ere our worn-out ship again appears in our harbor. Who then can imagine the feelings which must agitate a family when the husband and the father leaves his home for such a voyage as this. A man was speaking to me a few days ago of the emotions with which he was overwhelmed, when he bade adieu to his family on his last voyage. The ship in which he was to sail was at Edgarton, on Martha's Vineyard. The packet was at the wharf which was to convey him from Nantucket to the ship. He went down in the morning and saw all his private sea stores stowed away in the little cabin, and then returned to his home to take leave of his wife and children. His wife was sitting at the fireside, struggling in vain to restrain her tears. She had an infant a few months old in her arms, and with her foot was rocking the cradle in which lay another little daughter about three years of age, with her cheeks flushed with a burning fever. No pen can describe the anguish of such a parting. It is the most bitter of bitterness. The departing father imprints a kiss upon the cheek of his child. Four years will pass away ere he will again take that child in his arms. Leaving his wife sobbing in anguish, he closes the door of his house behind him. Four years must elapse ere he can cross that threshold again. One sea captain upon forty-one upon the land. A lady said to me a few evenings ago, I have been married eleven years, and counting all the days my husband has been at home since our marriage, it amounts to but three hundred and sixty days. He is now again having been gone fifteen months; and two years more must undoubtedly elapse ere his wife can see his face again. And when he shall return, it will be merely to visit his family for a few months, when he will again bid them adieu for another four years' absence.

I asked a lady the other day, how many letters she wrote to her husband during his last voyage. "Six," was the answer. "And how many of them did he receive?" "Six." The variable rule is to write by ship, that leaves this port, or New Bedford, or any other port that can be heard from, for the Pacific Ocean. And yet the chances are very small that any two ships will meet on that boundless expanse. It sometimes happens that a ship returns, when those on board have not heard one word from their families during the whole period of their absence. In going, then, the feelings of a husband and a father, who returns to the harbor of Nantucket after a separation of forty-eight months, during which time he has heard no tidings whatever from his home. He sees the boat pushing off from the wharves which is to bring him the tidings of weal or woe. He stands pale and trembling, pacing the deck, overwhelmed with emotions which he is vainly endeavoring to conceal. A friend in the boat greets him with a smile, and says, "Captain, your family are all well, and a half ago." A young man left this island last summer, leaving in his quiet home a young and beautiful wife, and infant child. That wife and child are now both in the grave. But the husband knows it not, and prob-

ably will not know of it for months to come. He perhaps falls asleep every night thinking of the loved one he left at his fireside, little imagining that they are both cold in death.

On a bright summer afternoon, the telegraph announces that a Cape Horn ship has appeared in the horizon. And immediately the stars and stripes of our national banner are unfurled from our flag staff, sending a wave of emotion through the town. Many families are hoping that it is the ship in which their friends are to return, and all are hoping for tidings from the absent. Soon the name of the ship is announced. And then there is an eager contention with the boys to be the first bearer of the joyful tidings to the wife of the captain, for which service a silver dollar is the established and invariable fee. And who can describe the feelings which must then agitate the bosom of the wife. Perhaps she has heard no tidings from the ship for more than a year. Trembling with excitement she dresses herself to meet her husband. "Is he alive," she says to herself, "or am I a widow, and these poor children orphans?" She walks about the room unable to compose herself sufficiently to sit down; eagerly she is looking out of the window and down the street. She sees a man with hurried steps turn the corner, and a little boy has hold of his hand. Yes, it is he. And her little son has gone down to the boat and found his father. Or, perhaps instead of this, she sees two of her neighbors returning slowly and sadly, and directing their steps to her door. The blood flows back upon her heart. The rap at the door. It is the knell of her husband's death. And she falls senseless to the floor, and a heavy tombstone is laid upon her.

This is not fiction. There are not extreme cases which the imagination creates. They are facts of continual occurrence—facts which awaken emotions to which no pen can do justice. A few weeks ago, a ship returned to this island, bringing the news of another ship, that she was nearly filled with oil—that all on board were well—and that she might be expected in a neighboring port in such a month. The wife of the captain resided in Nantucket, and early in the month, a heart throbbing with affection and hope, she went to greet her husband on his return. At length the ship appeared, dropped her anchor in the harbor, and the friends of the lady went to the ship to escort the husband to the wife from whom he had so long been separated. Soon they sadly returned, with the tidings that her husband had been seized with the coast fever, upon the island of Madagascar, and when about a week out, on his return home, he died, and was committed to his ocean burial. A few days later, I called upon the weeping widow and little daughter, in the desolate home of bereavement and anguish.

A few months ago, a boat's crew of six men were lost under the following circumstances. A boat had been lowered to take a whale. They had plunged the harpoon into the huge monster, and he had rushed with them, at railroad speed, out of sight of the ship. Suddenly a fog began to rise, and envelop the ship, and to spread over the whole expanse of the ocean. It was impossible to see any object at the distance of a ship's length. And there was an open whale boat, with six men in it, perhaps fifteen miles from the ship, with food and water for but a few hours' consumption, and utterly bewildered in the dense fog. The darkness of night soon came on. The wind began to rise; the billows to swell. Every effort was made, by firing guns, and showing lights, to attract the lost boat. The long hours of the night rolled away, and a stormy morning dawned, and still no boat appeared. For several days they sailed in circles around the spot, but all in vain. The boat was either dashed by the whale, or swamped by the billows of the stormy night—or, as it floated day after day, upon the wide expanse of the Pacific, one after another of the crew, emaciated with thirst and famine, dropped down and died. And is not that an afflicted home, where the widowed mother now sits, with her child in her arms, weeping over her husband thus painfully lost.

And still, when we take into account the great numbers engaged in the whale fishery, and the imminent perils which the pursuit involves, it is indeed astonishing that there are not more fatal accidents. A large whale, with one lash of its mighty flukes, can shiver a boat to fragments, and sink to fathomless depths the mangled corpses of all who are in it. He needs to close his jaws but once, to crush the little like an eggshell. Sometimes, plunging into the ocean's mysterious profundity, he comes rushing perpendicularly up, with inconceivable velocity—strikes the bottom of the boat with his head, and throws it, with all who are in it, fifteen feet into the air, and as the broken fragments of the boat, and the wounded men, are scattered over the water, he lashes the ocean into foam with his flukes, and is off, leaving his enemies to perish in the waves, or to be picked up by other boats. There are hardly any scenes upon the field of battle, more replete with danger, than those which are often witnessed in this perilous pursuit. Many lives are lost every year. And yet there appears to be no difficulty in finding those who are willing, for comparatively a small remuneration, to face these dangers. If a man is successful, in the course of some twenty years, he lays up a moderate competence for the rest of his days. And this hope cheers him through innumerable trials, and hardships, and disappointments, and dangers.

## The Park Street Juvenile Missionary Society.

Has existed about one year. It now embraces about 150 children. They have a meeting about once a month. The Society contributed last year \$36.60. At the meeting before the last, the Superintendent told them the story of the little heathen boy who gave a piece of poetry as his donation for a charitable object. It was an address to the missionaries. The anecdote will be found in the Youth's Companion of Jan. 12, 1843.

At the last meeting, a few days ago, the Superintendent had the boy's poetry copied on a large sheet of paper, and hung up, so that it could be seen by all present, and he asked them to sing it to the tune of *Judea Land*, which they did very cheerfully, as follows:—

Go on! go on! go on! go on!  
Go on! go on! go on! go on!

He then stated that one of the members of the Society had written another piece of poetry, which they might sing to the same tune—and, removing the first paper, there was seen beneath it another with the following lines:—

I'll give! I'll give! I'll give! I'll give!  
I'll give! I'll give! I'll give! I'll give!

which was also sung with much spirit.

The Superintendent then said that he had thought of a combination of the two, which might be an improvement—and removing the second paper, there appeared another, with the following lines:—

Go on! I'll give! Go on! I'll give!  
Go on! I'll give! Go on! I'll give!

This may be considered as an address from American children to the missionaries.

At the close of the meeting, a little boy presented the following lines, written by himself, as his address

TO THE PARK STREET JUVENILE MISSIONARY SOCIETY.

Speed! speed! the missionary cause,  
O'er every perilous sea,  
And let the heathen know the worth,  
Of Jesus' precious blood.

The little missionary band  
Do willingly sing,  
And let the heathen know the worth,  
Of Jesus' precious blood.

Go on! go on! ye little mission band,  
And may we ever be,  
And let the heathen know the worth,  
Of Jesus' precious blood.

Who died upon the tree.

The meetings of the Society have often been rendered interesting by the presence of missionaries who have returned from heathen lands. On one occasion, the Nestorian Bishop was present, and addressed the children respecting the difference between their situation and that of the children in his country—this attracted great attention. On another occasion, an elephant's tooth was handed round to receive the contributions—this tooth was carved all over with heathen images, and had been worshipped by thousands of the heathen as a god. The meetings are usually held on Sabbath mornings after service, in the vestry; the pastor is often present and encourages the Society in its laudable designs.

Youth's Companion.

## Can't and Won't.

Won't is a great word for little folks to speak. It doesn't sound well, from tiny lips. But great as it is, the same tiny lips which squeeze it out, are obliged to eat it up again. And it is a hard word to eat. It is a jaw-breaker; and it doesn't taste good, neither. Indeed, a bitter pill it is. You had better not speak it. It's a saucy word, which will always bring you into trouble.

But can't is the lazy boy's word. If you indulge yourself in saying can't, you fear you will never do any thing. You had better cross it out of your dictionary. Master Can't will never come to any thing.—*Id.*

## Moralist and Miscellanist.

## Non-Slaveholders in the South.

The last number of the American A. S. Reporter contains an able, manly and truly philosophical address to persons in the Southern States who do not hold slaves. The following extract embodies many important facts.

At the North a farmer hires as many men as his work requires; at the South the laborers cannot be separated from the women and children. These are property, and must be owned by somebody. Now, when we take this last circumstance into consideration, and at the same time recollect that the very value of the very slaves debar the poor from owing them; and connect these two facts with the character of the culture in which slave labor is employed, we must be ready to admit, that those who do employ this species of labor, cannot on an average hold less than ten slaves, including able-bodied men, their wives and children. It appears by the census, that of the slave population, the two sexes are almost exactly equal in number; and that there are two children under ten years of age, for every male slave over that age. Hence, if a planter employs only three men, we may take it for granted that his slave family consists of at least twelve souls, viz.: three men, three women, and six children. We of course estimate the number of children too low, since there will be some over ten years of age. It thus appears that the average number of slaves we assign to each number of slaveholders is probably far below the truth, but we purposely avoid even the approach to exaggeration. Now the number of slaves in the United States [Am. Almanac for 1842] is 2,487,113; of course according to our estimate of ten slaves to one master, there can be only 248,711 slaveholders.

The number of white males over twenty years of age, in the slave States, is 1,016,207. Deduct slaveholders, viz. 248,711. And we have the number now aware 767,496.

We are not forgetful that our enumeration must embrace some who are the sons of slaveholders, and who are therefore interested in upholding the system—but we are fully convinced that our estimate of the number of slaveholders is far beyond the truth, and that we may therefore safely throw out of account the moderate number of slaveholders' sons above 20 years of age, and not themselves possessing slaves.

Here then, fellow-citizens, you see your strength. You have a majority of 518,805 over the slaveholders; and now we repeat, that with a numerical majority of more than half a million, slavery lives or dies at your behest.

We know that this result is so startling and unexpected, that you will scarcely credit the testimony of figures themselves. It is so commonly taken for granted, that every white man at the South is a slaveholder, that many will doubtfully inquire, where are these non-slaveholding citizens to be found? We answer, everywhere. Is poverty of rare occurrence in any country? Has it ever happened that the mass of any people were rich enough to keep for their own convenience such expensive animals as Southern slaves? Slavery, moreover, is monopolizing in its tendency, and leads to the accumulation of property in few hands. It is also to be observed, that the high price of slaves and the character of the cultivation in which they are employed, both conspire to concentrate this class of laborers on particular spots, and in the hands of large proprietors. Now, the census shows that

in some districts the slaves are collected in vast numbers; while in others they are necessarily few. Thus, for instance, in Georgetown district, South Carolina, there are about 7.5 slaves to every white man, woman and child in the district. Now, if from the white population in this district, we exclude all but the slaveholders themselves, the average number of slaves held by them would probably be 100 to one.

On the other hand, we find all through the slave States, many districts where the slaves bear a very small proportion to the whites, and where, of course, the non-slaveholders must form a vast and overwhelming majority. A few instances must suffice.

The whites to slaves in Brook Co. Va., as follows:—  
Yancy, N. C., 25 to 1  
Union, Georgia, 25 to 1  
De Kalb, Ala., 10 to 1  
De Kalb, Ala., 10 to 1  
Morgan, Ky., 74 to 1  
Tazewell, Ala., 42 to 1  
Sevier, Ark., 311 to 1

There is not a State or Territory in the Union in which you, fellow-citizens, have not an overwhelming majority over the slaveholders, and the majority is probably the greatest in those in which the slaves are the most numerous, because in such they are chiefly concentrated on large plantations.

It has been the policy of the slaveholders to keep entirely out of sight their own numerical inferiority, and to speak and act as if their interests were those of the whole community. They are the nobility of the South, and they find it expedient to forget that there are any commoners. Hence with them slavery is the institution of the South, while it is in fact the institution of only a portion of the people of the South. It is their craft to magnify and extol the importance, and advantage of their institution, and hence we are told by Gov. McDuffie, that they are the CORNER STONE of our Republican institutions. To defend this corner stone from the assaults of truth and reason, he audaciously proposed to the Legislature that abolitionists should be punished "with death, without benefit of clergy." This gentleman, like most demagogues, while professing great zeal for the people, whose interests were for the most part adverse to Slavery, was in fact looking to his own aggrandizement.

He was, at the very time he uttered these absurd and murderous sentiments, a great planter, and his large "force" was to have raised in 1836, no less than 122,500 lbs. of cotton. In the same spirit, and with the same design, the report of a committee of the South Carolina Legislature, made in 1842, speaks of slavery "as an ancient domestic institution cherished in the hearts of the people at the South, the eradication of which would demolish our whole system of policy, domestic, social and political."

An Arabian Anecdote.

A miser of Kufa hearing that there was a celebrated miser at Bassora, to whom all other misers might go to school, resolved to go and take lessons of him. He went and told wherefore he was come. "Thou art welcome," said he of Bassora; "we will go now to the market to make purchases." They went to the bazaar. "Hast thou good bread?" "At your service, gentlemen, fresh and white as butter," said the miser of Kufa. "Bassora to him of Kufa, 'that butter is better than bread, which was compared to it, and we shall do better to get butter. They went to the butter seller, and asked if he had good butter. 'At your service, butter fresh and sweet as the nicest oil of olives.' 'Thou hearest,' said the host, 'the best butter is compared with oil, which must be far preferable.' They went to an oil merchant. 'Hast thou good oil?' 'The very best; bright and clear as gold.' 'Hot ho!' cried he of Bassora to him of Kufa, 'then water is the best diet of all; I have a whole tubful of it at home, with which I will entertain thee nobly.' And, in fact, he set out water before his guest, since water was better than oil, oil than butter, and butter than bread. 'God be praised!' said the miser of Kufa, 'I have not made my journey in vain, but have learned something of value.'

Statistics of the Roman Catholic Church in Great Britain.—We observe, in the Roman Catholic Directory, that the number of chapels of that persuasion in England and Wales amounts to five hundred. Total of chapels in Scotland, 71; besides 27 chapels where divine service is performed. Grand total of chapels in Great Britain, 571. In Great Britain the number of colleges is 9, viz.: in England 8, and in Scotland 1. In England there are 27 convents and 3 monasteries; in Scotland, 1. In England the number of missionary priests is 648; in Scotland 86—total 734.

The Philadelphia Islands.—The population of this group is estimated at 3,000,000 nominally Catholic, but the independent tribes mostly pagan. No missionaries on these islands.

Missiary Fields in Europe.

The following, with a large number of similar facts, were recently gleaned and published by the editor of the Richmond Religious Herald. The statement is of great interest and importance. We have abridged it somewhat, but make it, if possible, still more comprehensive.

In Europe, out of a population of about 240,000,000, there are about 60,000,000 of Protestants, 65,000,000 of Roman Catholics, and 5,000,000 of Mahomedans, the remainder are Roman Catholics, who form the great majority of the population. The Laplanders, about 60,000 in number, are, however, for the most part under the influence of a modified and airy. No missionaries have been sent among them; of course, Lapland remains missionary ground.

The Greek and the Pagan churches are so corrupt in doctrine, so destitute of vitality, as to be deemed worthy of missionary efforts by Protestant denominations. In Russia, where the former system is the national religion, Protestant missionaries would not be permitted to labor, but agents have been sent by the British and Foreign Bible Society to distribute Bibles, and other agents have been permitted to disseminate the Gospel. These have been laboring to the conversion of souls. This immense empire comprises one-half of the territorial extent of Europe, and one-fourth of its population. In Greece, where the Greek church prevails, there are at present missionaries employed by the Episcopal and Baptist denominations in this country, by the American Board, and the Church of England and London Missionary Societies.

In Ireland, the Baptist Irish Society employs readers to read the Scriptures in the cottages of the Roman Catholics, and to establish schools. The Methodist preachers have also labored to some extent amongst the Irish Roman Catholics. In France, missionaries have been employed by several denominations, the Methodist, the American Board, the American Society, and the Baptist. In Belgium, Baptist missionaries are laboring near the borders of France, and one of the British societies has a missionary station at Brussels, near the capital. Italy and Sicily are forbidden ground; a missionary daring to preach there, would instantly be imprisoned in the dungeons of the inquisition. In Portugal, no effort has been made; in Spain, the Methodist has a mission for the brief space of a few years, but was threatened with imprisonment, and compelled to retire. In Germany, the Romish religion is professed by nearly one-half of the population, and the Protestant churches of the British society to distribute Bibles, but no direct efforts have been made in preaching the Gospel. To Poland, in Hungary, Slavonia, Croatia, Scania, for remark may be applied. In the Catholic island of Malta, subject to British dominion, there are flourishing missions under the patronage of the London Missionary Society, the American Board, and the Church Missionary Society. The Baptist Board have also a missionary station at Corfu, one of the Ionian Islands. They form a republic under the protection of Great Britain, with a population of 200,000 souls. The London and Church Mission societies have also missionary stations in these islands.

In the Turkish empire, the Mahomedan is the prevailing religion, and no missionaries would be allowed to preach to them. At Constantinople, missionaries are employed by the American Board, and the Episcopal church, whose ministrations are chiefly directed to the Armenians, Christians and Greeks.

In Lutheran Germany, Sweden is laboring at Hamburg as a missionary agent for distributing Bibles. The Lutheran church is far sunk in doctrinal error in the North of Europe. Vital piety is little known, and Prussia, Denmark, Sweden and Norway may be considered, as far as practical religion is concerned, missionary ground.

The Night of Toil.

Two poor men went to Greenland as missionaries. People laughed at them, before they went; one gentleman said, "Where will you live when you get there?" "We will build a wooden hut," said they. "O, but there are no trees," the gentleman replied. "Then we will dig caves, and live in them," said they.

The gentleman, who was a pious man, was surprised at their faith, and gave them some money, and the king of Denmark sent a little wooden house in a ship with them—a house which could be taken down and put up. When these men got to Greenland, they had more hardship to endure than I can now relate. Sometimes they could get no food, for though the pastures of Denmark were rich in food for the ships, the winds and ice often hindered them from coming for a long while. They tried to fish, and to hunt seals, as the Greenlanders did, but they did not know how to hunt and fish, and their boat was old, and they were sometimes nearly drowned. As for the Greenlanders, they did not care about the missionaries; and they would not give them money, though sometimes they would sell them a little very dear. But God inclined the heart of one Greenlander to keep them from starving, though even this man did not attend to what they said. The poor missionaries sometimes went to the Arctic day, and were nearly sea-sick, and picked up the shell-fish. At last more missionaries came to help them.

Five years passed away, and yet the Greenlanders refused to listen when one day a missionary was sitting in his hut, translating the Bible into the Greenland language, some of the Greenlanders entered. They asked him what he was doing. He gladly told them, and asked them to stay and hear something out of the book. He then told them (as he had told many before) about Adam's sin and Christ's love, particularly about what Jesus suffered in the garden and on the cross, and how he was to see the tears rolling down the cheeks of one of the heathen! These tears showed he felt what he heard, as none had done before in that country. This man entreated the missionary to read again the story of the Saviour, and he was so moved that he would live near him that he might learn more. Soon he became truly pious, and persuaded many of the Greenlanders to believe so. Now were the missionaries rewarded for all their pains, and there are scarcely any heathens in Greenland.—*Min. Rep.*

Waiting on Newspapers and Pamphlets. A VERDICT.—A suit was tried a year or two ago, in the United States District Court at Baltimore, to recover the penalty imposed by the Post Office law of 1825, for violating its provisions, by writing a memorandum on the margin of newspapers sent by mail. It was proved that the defendant, Mr. Elder, of the firm of Elder, Golton & Co., wrote on the back of a printed paper or pamphlet containing a Tariff of Duties or Prices Current, these words: "From Elder, Golton & Co., Baltimore," and sent the pamphlet to a correspondent in Louisville, who refused to pay letter postage thereon. In compliance with the requisition of law, it was seized and placed in the hands of the United States Attorney for the recovery of the penalty. For the United States it contended that such writing was within the prohibition of the 80th section of the act of 1825, and subject to its penalty. The opposite ground was taken by the defence, and after argument upon the construction of the law, the Court decided that it was a violation of the law to place on a paper or pamphlet, sent by mail, these or any other words than the name of the party to whom the paper was sent. The jury accordingly rendered a verdict for the United States.

White Slavery.—An Havana correspondent of the Charleston Courier writes, under date of Feb. 15th, that there are in that city, a considerable number of white slaves, consisting of Spanish emigrants, who being unable to pay for their passage, are sold by the captains of the vessels. It is said the traffic is extensively carried on—that the emigrants, chiefly females, are entrusted by the ship captains and deluded as to the price of transportation, and finally sold for the passage money. The slavery is limited to such period as will pay the debt.

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